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A Prayer-Hymn.

How I need the blessing, Lord,
Thou hast offered me,
That I may be fully saved,
And have rest in thee.

Justified through Jesus Christ,
I have peace and joy,
And I seek to have my heart,
Thine without alloy.

Lord I would not always seek,
But would enter in,
May this be the glorious hour;
Saved from inbred sin,

All I consecrate to thee—
Body, soul and mind;
I will follow where thou lead'st.
Knowing thou art kind.

Come, O Holy Spirit come,
Wholly sanctify.
And preserve me blameless, till
I am called on high.

—J. A. OAKES.

The Primitive Church and Its Customs.

THE LORD'S DAY.

The Lord's day was the principal festival of the primitive church, and was kept with the greatest reverence from the days of the apostles.

Its observance was commenced by the apostles themselves and introduced as a part of the Christian religion wherever it was planted.

Ignatius, bishop of Antioch, who was ordained by one of the apostles puts it in advance of the Sabbath as a day to reverence, and says that those who have come to the possession of a new hope no longer observe the Sabbath, but live in the observance of the Lord's day, on which our life sprang up again; and in the longer form of his epistles, it is called the queen and chief of all the days of the week.

It was the day set apart by authority of the teachings of the apostles, to hold the common assemblies of the church and to engage in religious services, and it has been so used from that time to this.

The following is the whole of chapter 67, of the first apology of Justin the martyr, and is pertinent in this connection.

Justin was born about A. D. 114, and was led to the profession of Christianity in seeking after that which would satisfy the cravings of his soul. He studied in the schools of the philosophers, and was noted for his learning. His religious writings are characterized by intense Christian fervor.

"And we afterwards continually remind each other of these things. And the wealthy among us help the needy, and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through his Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits, then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent, a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior, on the same day rose from the dead. For he was crucified on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you also for your consideration."

(*To be Continued.*)

Did You Speak to Him?

You had the chance, perhaps such as will never come within the reach of your influence again. Ah! How many precious opportunities slip through our fingers! The other day Mr. Spurgeon went to preach at a prominent chapel, and, after having taken tea at the deacon's house, walked down to the chapel under the guidance of a son of the household.

"Do you love my Master?" was the question which in his clear, mannerly way was put to his young friend. Before replying he stopped in the street, and looking his questioner straight in the face, said:

"Mr. Spurgeon, I have walked down to this chapel with ministers for several years, and not one of them ever asked that question before."

The faithful word was the beginning of new light; and seeking God, he found pardon and peace through Christ.

Sincere reader, if you be a follower of the Lord, ask yourself the question, "Have I done my duty in this respect?" Or are you letting the opportunities you have from day to day slip through your fingers?"—THE WATCHMAN.

There is a little Greek boy in Mr. Moody's school at Northfield, very promising, whom the friends of the foreign missionary work hope to educate for a blessing to his people.

Since the organization of the Reformed Episcopal Church has followed its own inclination in the matter of foreign missions and a number have been quite munificent in their contributions, but at the last General Conference it was unanimously determined to coöperate in the future with the Woman's Union Missionary Society, and to concentrate their efforts on the station at Cawnpore, India.

The Religious World.

The United Synod, Lutheran, is organizing a colony to settle in Perry, Texas.

Prof. Buchner, the atheistic scientist, has formally withdrawn from the Evangelical church, and officially declared his unbeliet.

The Woman's Christian Temperance Union of the State of New York will hold its twelfth annual meeting in the Baptist church, Courtland, on October 13, 14, and 15.

Two ladies from Edinburgh, Miss McGregor and Miss Smith, who formerly worked among Jewesses of the East, have commenced a school for the Christian education of Jewish girls in the Ghetto of Rome.

The Presbyterian Board entered into the mission field of Mexico in 1872. What a record for twelve years, when it can now speak of six thousand church-members, of fourteen ordained native preachers, and thirteen licentiates, of a theological school now in progress, and a Presbytery, organized in due form.

The Seventh Street Methodist Episcopal church in New York city, celebrated its ninety-ninth anniversary recently. It is one of the oldest churches in the lower part of the city, and was organized shortly after the evacuation of New York by the British. The corner-stone of the present church was laid in 1836. Some of the oldest members attended the ceremonies which were of an interesting character throughout. —Ex.

The Church Army, organized somewhat on the plan of the Salvation Army, but composed of communicants of the Church of England, is receiving the cordial support of the bishops of Durham and Oxford, and other leaders of the church. In a recent address the Bishop of Durham said there were three features of the Army which especially commended themselves to his mind--namely, its magnificent hopefulness; its adoption of more varied and less conventional, and even demonstrative methods; and its use of workingmen as evangelists. The number of working men enrolled in the Society is about five thousand, and a great deal of effective evangelistic labor is reported to have been done among the abandoned classes.

The Salvation army marched with much parade to the Parliament buildings to present to the House of Commons a monster petition urging the immediate passage of the Criminal act amendment. The petition contains 500,000 names and is a mile and a half long. It was borne in a special carriage. The procession was very large, and halted on the Thames embankment, whence a deputation proceeded to the House of Commons to present this monstrous prayer.

The procession was headed by a band followed by the Salvation Army officers on horseback. The petition was a huge roll and was carried beneath a canopy erected in a vehicle drawn by four horses, in the middle of the procession. The line of march was through the principal streets of London, and the pageant attracted everywhere enormous crowds of people. In the House of Commons the care of the petition was entrusted to Mr. James Stuart, Radical member for Hackney, long distinguished as an educational philanthropist and champion of educational privileges for women. Mr. Stuart at once introduced the matter to the Commons. He said the petition asked Parliament was signed by 500,000 persons, and that such was the popular feeling upon the subject that it had taken but seventeen days to obtain this enormous number of signatures. The vast roll was then moved up to the clerk's desk. He read the petition to the House, holding that part of the document in his hands, the bulk lying upon the floor and occupying most of the space in front of the Speaker's table.

Elijah at Mt Carmel.

BY D. BAILEY.

From early morn till dewy eve the four hundred and fifty prophets of Baal had been crying out to their god and slashing themselves with knives as though they could show their sincerity in that way. They were goaded to further madness by the sneering remarks of the wild-looking Prophet of God from the wilderness. "Cry louder," says the old man, "your god must be asleep or he would certainly hear you." Or, "perhaps he has gone on a journey."

But as evening approaches the people see that it is a failure and are ready to come at the bidding of Elijah and repair the ruined altar of God so that he could have a trial. Then he dressed the beast and divided according to the heretical mode and commanded that water should be poured over the wood that every one might be satisfied that there was no fire hidden on the altar.

Now that we have Elijah ready to call upon the Lord for fire for the burnt-offering we may pause a moment to consider the action of the prophet and see what lessons may be derived therefrom.

1. Beware that your judgment is not biased by the numerical strength of your opposers. Elijah was one, the prophets of Baal were four hundred and fifty, but God was with Elijah, and God and one are a majority though there are four hundred and fifty thousand in the opposition.

2. See that the high position of your opposer does not influence you. The king and queen and all their court appeared to be on the side of Baal, yet we do not know the name of a solitary one of the prophets of Baal, and the King, himself, is known only to be detested while the name of Elijah is handed down to all generations as one of the two men who were too holy to die. "He was not for God took him."

"Choose ye this day whom ye will serve."

Infidelity is bad, but it is not the worst foe to religious progress to day.

Satan has become more cunning in these latter days than he was of old. He does not seek to oppose so much as formerly but he gives the "wound in the house of a friend." Anti-Christ is with us still, but he shows himself no hydra-headed monster as of yore. Beware, my friends, beware: every golden grain in any theory is Christ-like, all else is chaff. Friendship, Love, and Truth are *good* but Christ is GOD.

Charity is good, but Christ teaches that those who give, claiming a return under like circumstances are not charitable.

He who uses a benevolent institution as a stepping-stone to Christ, doeth well, but he that forsakes Christ for a benevolent institution condemns his own soul, for Paul says: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance." Heb. 6:4—6.

Christ is the only sure foundation, but this foundation does not insure a perfect superstructure, we may build with gold, silver, precious stones, wood, hay or stubble, but it will be tried by fire and if it stands the test the reward will come, but if it is destroyed and it is too late to rebuild the unhappy builder will be without a home in the heavenly mansion.

Many are building with wood, hay or stubble. Are there any of that number here? Are there any time-servers, any seekers after their own glory?

My young friends, basking in the verdant, flower-flecked fields of youth, build not for time alone. Look far down the vista of years as you build, even into the valley of the shadow of death, and so build for God and friends—yes and enemies, and when the trial comes there will be no disappointment, the building will pass over before you and await your coming, while saints and angels will receive your purified spirit in a joyous home-coming.

In our temporal building we build for life, we build houses to live in and they are not planned to die in, so in our spiritual building, if we build for self, for life, for prosperity, death or adversity will find us homeless, hopeless, stand fainting by the way.

"Why halt ye between two opinions?" If self or mammon can satisfy, serve them; but if Christ be God, serve him; serve him now, serve him faithfully, serve him always.